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OBJECTS:

(a) To promote the study of Anthropology in all its branches, especially for the furtherance of knowledge concerning—

(1) The Aborigines of Australia and Tasmania; and
(2) The native peoples of the Pacific.

(b) To assist Anthropological investigation and observation in the aforesaid areas.

(c) To create opportunities for friendly intercourse and co-operation amongst all persons interested in the advancement of the science of Anthropology.

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Proceedings of the Society

FEBRUARY 16, 1932.

PREVIOUS to the Ordinary Meeting, a Special Meeting, of which due notice had been given, was held with the object of dealing with two motions affecting the Constitution and By-Laws of the Society. First Motion (by Dr. Raymond Firth): That Rule 17 of the By-Laws of the Society be modified to read:—"The annual subscription shall be ten shillings excepting that University students may be admitted to membership at the discretion of the Council at a subscription of five shillings per annum." The motion was passed. Second Motion (by R. H. Goddard): "That an alteration be made in the

Constitution of the Society which would make it possible to increase the membership of the Council to ten instead of eight as at present." This motion was also carried. The Special Meeting was then adjourned, and the Ordinary General Meeting followed.

The President (Dr. Raymond Firth) occupied the chair. The following candidates were duly elected: Mr. W. H. P. Kinsela, and Dr. H. Ian Hogbin. Nominations submitted for membership were: Messrs. J. E. Kitchen, Melbourne Ward, and G. K. Freeman. The President announced the result of the special appeal for funds towards publishing the last issue of MANKIND, and, in the name of the Society, thanked those who had donated. He also spoke of the absence of the Hon. Secretary (Mr. W. W. Thorpe) on account of illness, and expressed the wish, which he knew to be that of all the members, that Mr. Thorpe would effect a speedy recovery. The transfer of the Society's funds to the Commonwealth Savings Bank was dealt with, and then the President announced that this year the twenty-first meeting of the Australian and New Zealand Association for the Advancement of Science will be held in Sydney during the week commencing 17th August, 1932.

The lecturer for the evening was Mr. G. P. Whitley, whose subject was "Raratonga and its Inhabitants." The lecturer said that Raratonga has a history that goes far back, for native legends tell that it was colonized by an ancient race, which was later defeated by two Polynesian chiefs Tangiia of Tahiti, and Karika of Samoa, whose two canoes joined forces for the occasion. There have probably been other invasions of Asiatics and Spaniards since then. Captain Cook called at Manaia, another island of this group, and when there, asked the natives if they were cannibals, and was answered in the negative. At the end of the last century the Island Council asked Great Britain to take over Raratonga, and today they are very proud of the fact that they were never conquered, but had joined the Empire of their own free will. The island is mountainous and covered with coconut groves, banana plantations and forest. In parts its fringing coral reef is close to the shore for the land is gradually encroaching and filling up the lagoons. Its capital is Avarua, and the island is historically important to the Polynesians, for it was from there that the ancestors of the Maoris set out on their voyages to New Zealand. Various lantern slide pictures were shown of native huts, basket making, fish spearing, and canoes. The lecturer is ichthyologist to the Australian Museum, so was in his element when describing native methods of fishing. A picture was shown of the stone fish-mazes near Avarua, with the explanation of how the natives get the fish from them when the tide is falling. Mr. Whitley believes that he is the first to record from these parts a fish-hook similar to the "palu" hook of the Gilbert and Ellice Islands. He also described the manner of detaching stone sinkers from the fishing lines which the natives adopt to avoid the trouble of pulling them up. After questions and a short discussion on the attachment of the outriggers on canoes used in the Pacific, a vote of thanks was passed in the usual manner.

MARCH 15, 1932.

The President (Dr. Raymond Firth) occupied the chair. The following candidates were duly elected: Messrs. J. E. Kitchen, Melbourne Ward, and G. K. Freeman. The nomination of Mr. Frederick David McCarthy was presented. Owing to the failure of the electrical apparatus, the President, with due apologies, closed the meeting; but, before doing so, intimated that the films would be shown at the April meeting.

The Kattang (Kutthung) or Worimi: An Aboriginal Tribe

(BY W. J. ENRIGHT.)

IN the year 1896 I commenced visits to the western end of Port Stephens, where there was an aboriginal reserve occupied by several full bloods and many half castes. The headman, named "Tony," then about seventy years of age, was not only an initiate but was the ruling spirit of the "Keepara." They gave apparently to themselves a name which had not to that time appeared in print, and which I spelt "Kutthung," but Professor Radcliffe-Browne, and Rev. A. P. Elkin have given what now proves to be not the name of the tribe, but of the language, the title "Kattang," and by that name I shall in future refer to those who spoke that tongue.

In the course of my enquiries I was given, what I believed through my ignorance of their social organizations, the names of various neighbouring tribes. Further investigations have clearly shown that the Gummipingal, Yeerung-gal, and Birroong-gal were but hordes of the Kattang-speaking tribe called the Worimi. The suffix "gal" or "kal" means a division, clan or horde.

Thelkeld, whose work on the Awabakal of Lake Macquarie is the finest in existence concerning the language of any New South Wales Aborigines, was apparently unaware that those people were only part of a tribe. A. W. Howitt[1] refers to a tribe he calls the Geawegal, as inhabiting part of the valley of the Hunter River extending to each lateral watershed and from twenty to thirty miles along the valley on each side of Glendon. On one of the maps illustrating his work he shows their territory as lying along the north bank of the Hunter from about Tomago to Glendon.

The suffix "gal," however, shows conclusively that the Geawegal was only a horde, and Kattang was the language, at any rate as far west as Maitland and Paterson. The Geawegal, he states, spoke the language of and intermarried with those of Maitland and also of Paterson. The Gringai, according to the same author, intermarried with the Paterson River natives and those of Gloucester.

Howitt's remarks and his map are rather confusing, for the latter shows the Geawegal occupying the land along both sides of the lower Paterson and the country about Maitland. I am now forced to the conclusion that the Geawegal was merely a horde, and a part of the Worimi tribe.

Investigations made recently in company with Dr. Elkin at Port Stephens lead me to believe that the Maiangal lived along the sea-shore south of Port Stephens, and westward as far as Teleghery Creek; that the Garuagal occupied country adjoining Teleghery Creek and along the lower Hunter, and their territory joined that of the Buraigal, who lived on right bank of Karuah up to Stroud. The northern side of Port Stephens and left bank of Karuah was occupied by the Gamipingal. All four were hordes of the Worimi. In "Notes on Aboriginal Tribes on North Coast of New South Wales,"[2] I stated that "Kutthung" was spoken from a little south of the Macleay River to the Hunter River District. Dr. Fraser in his map published in 1892 gives the northern boundary as a line south of the Macleay, but calls the tribe "Kurriggai."

Professor Radcliffe-Browne informed me that he found Birripai spoken on

[1] Native Tribes of South East Australia, p. 85.

[2] Proceedings Past Pacific Congress (Australian), Vol. i, p. 267.

the Hastings River. I have since visited that district, and find that four Birripai speakers survived, and their language was originally spoken as far as the Manning River. The former river was first settled, and on that account the extinction of the natives began earlier than on the rough and still sparsely settled country lying between Port Stephens and the Wollombi River. As the Birripai decreased in numbers tribal boundaries ceased to be maintained, and the Worimi established their camps and intermixed with the few remaining Birripai. Prior to settlement, however, the Manning was the boundary.[3]

William Scott speaks of the Gringai tribe, a sub-branch of a numerous native people that once inhabited the lower portions of the Hunter and Karuah River Valleys. Scott is the only one who applies that name to the aborigines of Port Stephens or its neighbourhood, and, as Howitt applies the name to the aborigines of the district around Dungog on the authority of J. W. Boydell of Camyr Ailyn, who was noted for his keen and benevolent interest in the natives, I prefer to accept his statement. The aborigines whom I referred to as the "Kutthung" in my earlier papers I now know to be the "Buraigal," a horde of the Kattang-speaking people whose tribal name was "Worimi." The territory of the latter certainly extended no further north than the Manning, which was bounded on the east by the Pacific Ocean, on the west as far as the Glendon Brook Valley.

My old friend the late John Hopson stated that he had been informed by the late J. W. Boydell that in summer time the Paterson River blacks ascended the Barrington Tops *viâ* the Allyn River Valley, and on a visit in December, 1915, we found a stone axe on the tableland. That country and the Upper Manning was, in all probability, occupied by those of the Kattang tongue.

Threlkeld, according to Sir Edward Parry, the Superintendent of A.A. Company, relates that on 11th July, 1833, Threlkeld visited Tahler and spoke to fifty blacks who were assembled, in their own language, endeavouring to lead their minds to a knowledge of a few of the leading points of religion. They were attentive and seemed much interested. That was apparently Threlkeld's first visit to Port Stephens, and the incident, as well as a perusal of Threlkeld's grammar and vocabulary of the Awabakal, who inherited the country around Lake Macquarie, suggests that the Awabakal spoke Kattang. No living natives can now tell us how far south the speech of the Awabakal was spoken, and we will never now learn it with certainty. Turuwul, however, was the language of the Port Jackson natives, and the Hawkesbury River probably was the boundary between the two people.

In the near future I hope to be able to discuss whether what we call languages of New South Wales coastal tribes were merely dialects. I have found evidence of friendly relations between Port Stephens and Newcastle people in the shape of Merewether chert at Morna Point on the south of Port Stephens and at "The Gibbers," a headland on the coast opposite Broughton Island. This material was used for knives and scrapers, a purpose for which it was eminently suitable.

This siliceous material from Merewether has been observed as far south as Tuggerah Lakes Entrance.

For the four hordes above mentioned there were only two headmen. One controlled the two coastal groups, and the other the two inland groups.

In a previous paper I mentioned that the class division system did not extend below the Manning River. The Worimi had, within the hordes, divisions each with a totem peculiar to itself. Marriage between people of the same totem was forbidden, and the prohibition also extended to relatives who were second cousins, or more nearly related. Persons between whom marriage was forbidden were not allowed to speak to one another, except under special circumstances. A brother, for instance, could ask a sister to bring him water if ill.

[3] The Port Stephens Blacks, p. 1.

Each sex had its totem. The men's was the kalan-gulang (the bat) and the women's, the dilmun (woodpecker). If a man killed a dilmun the women would attack him with their yam-sticks, and an injury inflicted on a bat by a woman would lead to punishment being inflicted by the men.

The Worimi had their initiation ceremonies, which I have previously described.[4]

Since then I have learnt that after a man is initiated he goes through no further ceremony of initiation, but when he attends future "Keeparas" he assists in initiating others. If he wishes to become a "Karadji" he could attend a spot called "Nambi" with a "Karadji," and there be dipped in water. After that he receives instruction from his guardian.

Mr. W. W. Thorpe relates that stone circles had been seen by Mr. Threlkeld in the summits of the mountains at Lake Macquarie, and quotes a statement by Miles[5]: "Mr. Alfred Denison informed me that these circles are in the Paterson District, confirmed also by Mr. Commissioner Fry, who has seen them, and considers them to be aerolites, no similar stone being known in the district. The circles are not above twenty feet in diameter; the stones are seldom more than a foot above the ground; and in the centre is an upright stone about three feet high. The natives are very tenacious of any of these stones being moved, especially the centre one. The only reply the blacks made to any inquiry on this subject, and on which they are loth to speak is, 'Don't know, blackfellow make it so long time ago.'" I may interpolate here "that Mr. Alfred Denison was a well-known magistrate in New South Wales during the 'forties."

I am familiar with the Paterson District and so far, with the exception of one at Red Hill on Mr. J. Vögele's property, I have not been able to learn of any stone circle. The circle mentioned was on a neck of columnar basalt, and some of the columns were left standing around the rim of the neck. A stone axe and ashes were found in the centre of circle, and that, coupled with its position in a high hill once covered with dense brush, leads me to believe that it was the sacred ring of the "Keepara."

Mr. G. B. White, L.S., in a paper read before the Maitland Scientific Society many years ago, stated that whilst surveying for the Crown in the Nandewar Ranges (north-west New South Wales) he saw stone circles which had been made by aborigines, and was informed that when a man wished to become a "Karadji" he went there at night and communed with the spirits.

I have heard of a stone circle on Mr. Sommerville's run west of Mt. George (N.S.W.) but I think it was a "Keepara" ring and was of stone instead of (as usual) earth, because of the stony nature of the site. The man who became a "Karadji" acquired a personal totem whose spirit within him, according to Dr. Elkin's informant, assisted him in his work.

Recently I have learnt that when the candidate for initiation was taken to each of the carved trees around the scared ring he was told a story about the carvings thereon. The aborigines have a legend that it was the cat-fish who founded the "Keepara" ceremony, and pointed out as proof that the cat-fish built a ring of stones as a nest, and the male guarded it. If we knew the full story we might find that the cat-fish embodies one of their ancestral heroes.

Rain-making ceremonies were practised, but were of a simple nature, and were always performed on the coast by inland natives.

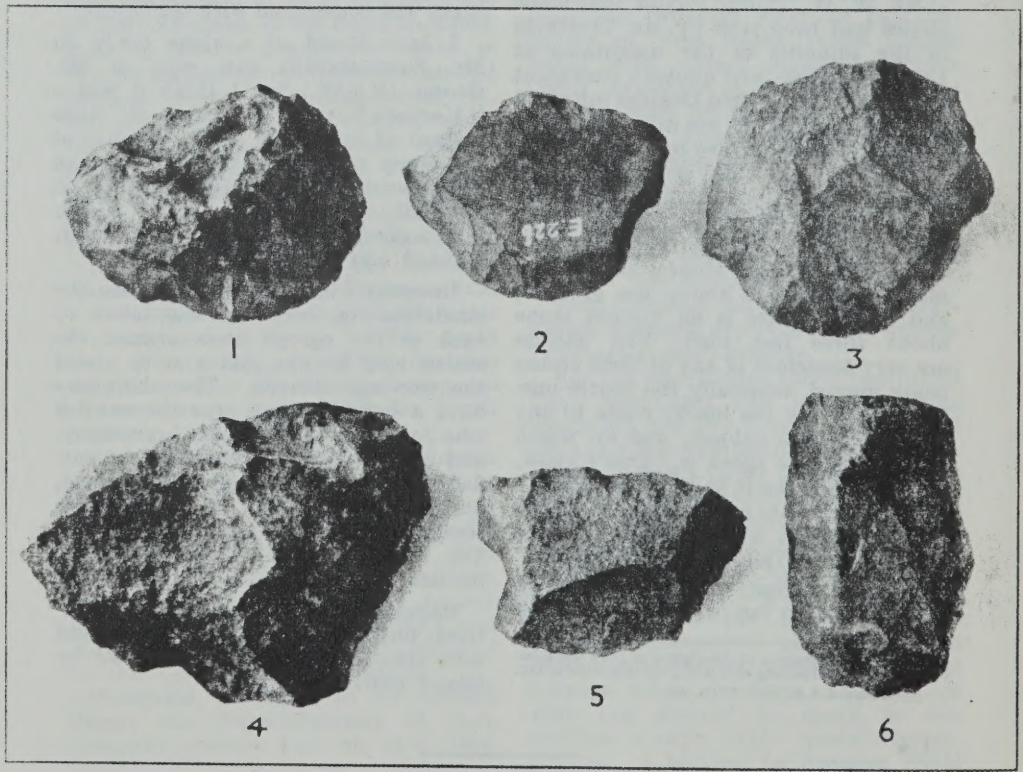
[4] Initiation Ceremonies of Aborigines of Port Stephens. Proceedings Royal Society of N.S.W., Vol. XXXIII, p. 115.

[5] Australian A.A.S., Vol. 17, p. 485.

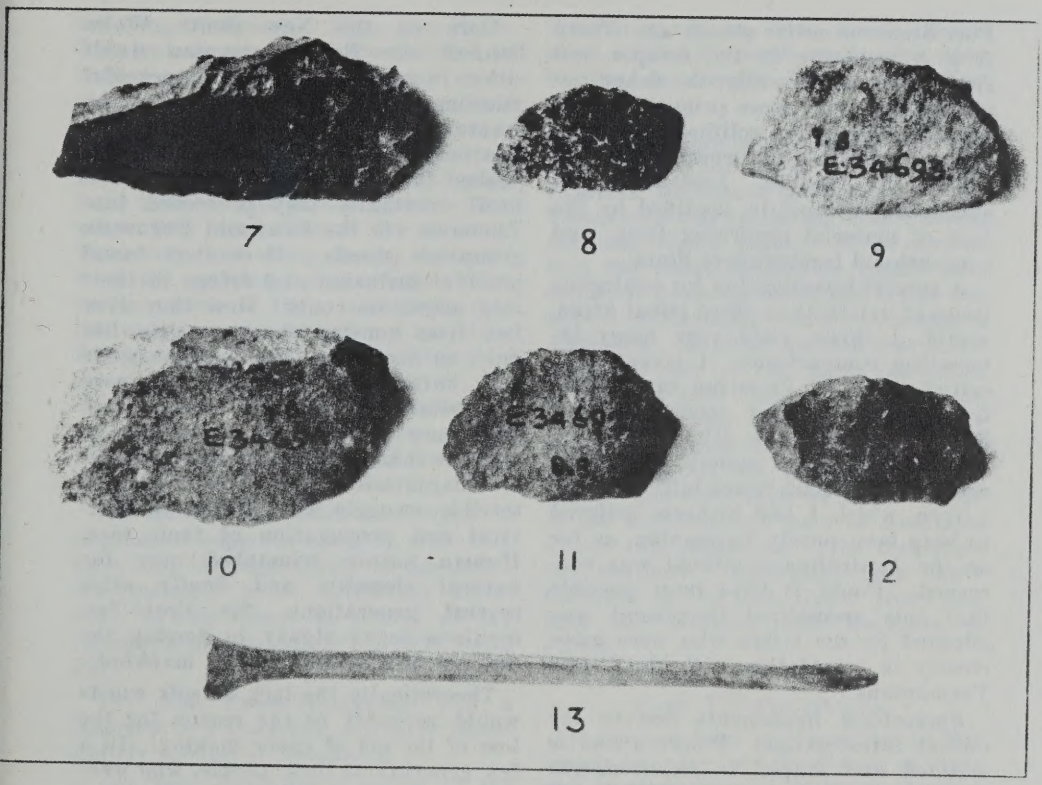
Lake Burrill Rock Shelter

(By W. W. THORPE.)

OWING to the lapse of time and pressure of space a general description of the finds at Lake Burrill was omitted from our last issue. Upwards of four hundred and fifty artifacts were added to the Australian Museum collections. These were for the most part of the simple scraper type, a large quota showing marginal treatment. One example of the fish-hook file was found. Also several samples of red ochre pigment and a bone awl. Thirteen *eloueras* were also discovered. Some of these are illustrated. As the *elouera* is believed to be aboriginal, the antiquity or Tasmanian association is discounted by the fact that most of these occurred in the *lower* stratum. Also, nine larger artifacts, which possess decided affinities with the Tasmanian lithic culture, were found both in the *upper* and lower strata. One specimen, Fig. 3, found in the upper stratum, is distinctly tasmanoidal. It was a similar implement, Fig. 1, unearthed by Mr. Carlyle Greenwell in June, 1930, that prompted the investigation of this site.



Figs. 1 and 3.—Tasmanoids from Lake Burrill. Fig. 2.—Tasmanian *tronatta*.
Figs. 4, 5, 6.—Crude implements with secondary treatment. (Half actual size.)



Figs. 7 to 12.—*Eloueras.* Fig. 13.—Bone awl. (Slightly less than actual size.)

As regards the ordinary scrapers or knife flakes, there does not appear to be any cultural development, these being identical with well-known aboriginal forms.

Many heavier implements such as pounders, choppers, and cones were collected, three of which are shown in Figs. 4-6. The faunal remains are all of recent species. A short summary of these will appear later.

The Extinct Tasmanians

(By J. S. FALKINDER, Falmouth, East Coast, Tasmania.)

(From a paper prepared by Mr. Falkinder, and read before the Society on June 17, 1930, by Mr. R. H. Goddard.)

PART IV.—ORIGINS (*Continued*).

There are suggestions that there was a relationship between the Tasmanians and certain tribes in Gippsland and southern Victoria. Also from my own observations of camp sites of the New South Wales coast, there appears to be a relationship in the lower culture of the Illawarra and

Port Stephens native stonework. There is a resemblance in the scraper and chopper varieties, whilst the flaked implements in their more primitive forms could be Tasmanian eoliths. This looks like a cultural influence upon the tribes of Eastern Australia, but such opinion must be modified by the fact of material governing form, and conventional fracturing of flints.

A special investigation for analogous types of artefacts in these tribal areas, would, I think, yield very many interesting comparisons. I recently received a gift of Victorian implements from the south-west corner of that State from Mr. S. R. Mitchell of Melbourne, and I was astonished to find one to be a distinct "duck bill" groover; a type, which I had hitherto believed to have been purely Tasmanian, as far as the Australian continent was concerned. Could it have been possible that this *specialized* implement was adopted by the tribes who were more closely in association with the Proto-Tasmanians?

Specialized implements deserve the closest investigation. Where a tool is selected and shaped to requirements, the popular axiom of "material and conventional fracture governing form" plays only the part of controlling the bulk of the implements, and does not necessarily refute any ideas of analogies. Such similarities claimed for associations are controversial, and certain considerations cannot be denied with soundness.

Having been driven out of the Melanesian islands and islets nearest to the Australian coast, the Proto-Tasmanian would, for a space of time, or even a short period, gain a foothold in the northern coast of New South Wales, where the physical features would assist in giving them certain natural protection from the Australoids of the interior. This part of the coast of Australia would favour a primitive invasion with its mountains and valleys, so different from the north of Australia.

Here on the New South Wales littoral, the Proto-Tasmanian dwelt either in unoccupied lands in peaceful relationship or hostility with the coastal Australian tribes. It is suggestive that the Proto-Tasmanians were pushed further south for some reason until eventually they proceeded into Tasmania *via* the Kent and Furneaux group of islands. Here they found peaceful seclusion and refuge in their long migration route. Here they were free from constant human strife, but only to meet the tremendous battle with nature, which proved even more inhospitable than their human foes. Their new island home, whilst able to afford a subsistence, took a long period of adaptation. Here they began a terrible struggle with nature for survival and propagation of their race. Human nature triumphed over the natural elements and finally after several generations, the Proto-Tasmanians began slowly to develop the distinct Tasmanian type of mankind.

Theoretically the lack of soft woods would probably be the reason for the loss of the art of canoe making. In a few generations these people, who were never a maritime folk by instinct and hereditary inclinations, lost for ever all they had learnt in their collision with the Caucasians. As their population increased and the people became more venturesome a renewed interest would be taken in water travel. They had forgotten how to build canoes nor could anyone remember, if they did at all, how their forefathers manufactured the implements used for the task of making a canoe. Therefore, the peculiar raft made of bundles of bark tied together at both ends used by the Tasmanian was evolved. With their frail craft, carrying as many as four adults, they were able to cross rivers and visit islands off the coast. By this crude and precarious means they crossed to Maria and Bruni Islands and there is evidence that they even reached Maatsuyker Island. Being expert swimmers their fears were lessened

for long distances. Thus the Proto-Tasmanians came to Tasmania, and, as I have stated, lack of evidence of remains of any great antiquity, combined with racial evidence, and migratory reasons, leads me to believe that all this occurred at times considerably later than the last glacial period. That when they first reached the country, Tasmania had long been separated from the mainland of Australia. That in the course of their migrations they left or acquired cultural and racial influences on the south-eastern littoral of Australia. That the absence of any evidence of the Proto-Tasmanian in other parts of Australia points strongly to an invasion from the north-east and not the north.

As stated, the "duck bill" type of implement suggests a higher stone culture, and the superiority of this lithic workmanship is so noticeably different. If this theory is worthy of any consideration, the following facts stand out:

(1) The Proto-Tasmanian was a Negritto or Papuasian, and more immediately inhabited Melanesia.

(2) They dwelt for a period on the south-eastern coast of Australia.

(3) They arrived in Tasmania when that country was an island.

(4) Conditions, as stated, caused a deterioration of physique and mentality.

(5) The knowledge of any superior kind of civilization disappeared through environment.

(6) The art of canoe building was theoretically lost through the lack of suitable material combined with a warped mentality and physical state.

(7) The survival of one higher type of lithic implement is a strong indication of some possible remote superiority.

(8) Lack of evidence in Tasmania of antiquity.

The foregoing capitulate my reasons for my opinions, and it would be most interesting if in New South Wales some special research work were done to try to supply lithic and other indications.

Finally, there is one point which may be asked. What can be said about the Neolithic influences in Australia if the Tasmanian was on the mainland within the last 10,000 years? It is obvious that the Proto-Tasmanian would have departed from the mainland before the advent of Neolithic culture in southern Australia. Neolithic culture was introduced by one of the later Caucasian migrations into Polynesia and the influence of this culture must have spread first into the northern part of the Continent and gradually drifted south. The inferiority of lithic culture in the south-eastern part of Australia allows this suggestion. The transition in southern Australia may have occurred in the last 10,000 years and may not disagree with sequence of events.

PART V.—CONCLUSION.

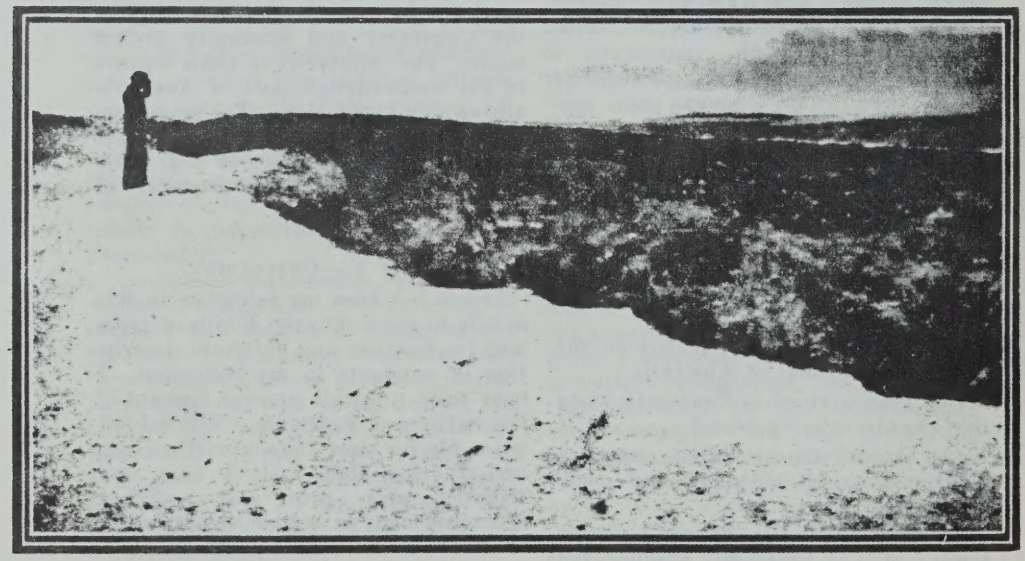
It has not been my intention in this article to enter into the details of types and implements and intimate description of artefacts in my collection. I have tried to give a general account of the natives of Tasmania. The subject is too big for more than a brief outline, and I trust that what I have contributed may prove of sufficient encouragement to induce some member or members to take up this subject. Also I think, as I have already suggested, additional interest may be afforded to the field of research, if closer investigation were made for past traces of the Proto-Tasmanians in the coastal stone culture of New South Wales. The presence of analogous types of implements in this region is a beginning, and may possibly bring to light sufficient evidence which may further establish the theories put forward, and thus solve the mystery of this extinct race.

(The End.)

Dancing on a Volcano

(BY KEITH KENNEDY.)

Probably one of the strangest places for a dance to take place is on the brink of a volcano. One such dance I saw at Kilauea, the volcano of Hawaii, where on special occasions the Hawaiians hold a torch-light hula ceremony to propitiate the volcano goddess Pele, and to dramatise the passing of her power with the coming of the white man's religion.



On the Edge of Halemaumau, Kilauea, Hawaii.

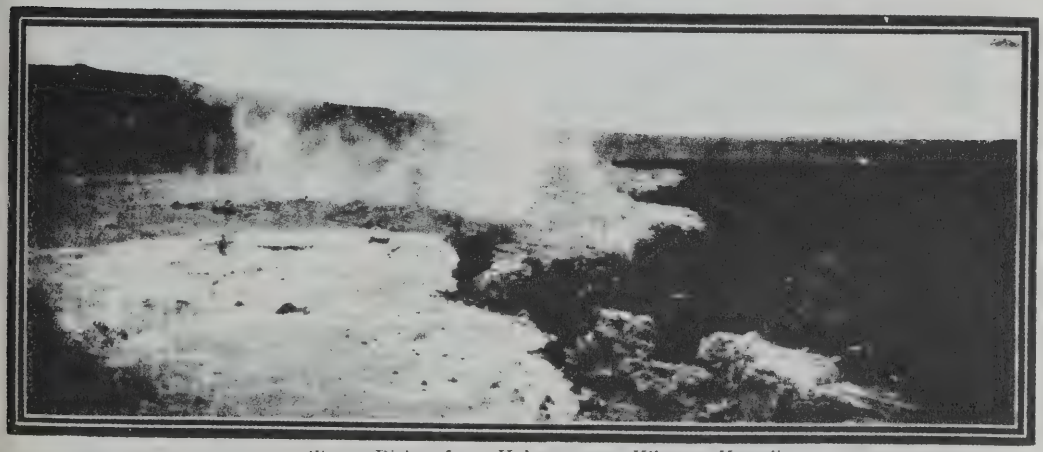
The ancient Hawaiians had no written history, so records had to be kept in the minds of the people. Because of this, the hula took a very important place in their social life. It put into words, gesture and music the traditions and folk-lore of the past, in much the same manner as was done by the ancient bards and minstrels of Europe. Like the bards, the members of a hula company were usually supported by a chief, but sometimes private individuals would get together and stage a hula for their own entertainment.

The more important of the hulas were always placed under kapu, a religious restriction which allowed no deviation from the original pattern handed down from past generations, thus preserving the subject in as accurate a manner as possible.

Over one hundred years ago the kapu system was abolished, and the hula, amongst many other institutions, fell into disrepute, degenerating into a travesty of its original form, danced for the edification of visitors who wished to see "native life." During the last few years, however, hula companies have been formed which are reviving the old

dances with their meles or poems chanted in the original Hawaiian scale. Such a company it was my good fortune to see in a performance away up on the volcano of Kilauea.

Although in the tropics, it was a cold and drizzling night, and a strong wind caused the bamboo torches to flare and smoke eerily, as the hula company marched in procession to the edge of Halemaumau, the fire-pit of Kilauea, and last abode of Pele, the dread goddess of volcanoes. The performers, who each represented an island of the group, danced forward and threw their leis or flower wreaths as tribute into the steaming pit. Some were accepted, and fluttered away down into the depths. Others were rejected, the wind catching and whirling them away. In some cases Pele seemed undecided, for the sweet scented wreaths hung precariously on the edge of the precipice.



Steam Rising from Halemaumau, Kilauea, Hawaii.

After the offerings came a solo dance accompanied with pu-ilis—lengths of bamboo split almost to the end, which gave forth a rustling sound as various motions were gone through by two rows of girls sitting facing each other. Sometimes the pu-ilis would be waved in the air sword fashion, other times they were used like paddles; then they would be tossed to the performer sitting opposite, the bamboos passing each other in mid-air and being dextrously caught. The solo dancer was a little girl representing Hiiaka, the youngest sister of Pele, who illustrated by pantomime and gesture one of the many myths of the volcano goddess. As they wielded the pu-ilis the accompanists chanted the story, telling how ages ago Pele, as was often her custom, took the human form, and while out walking happened to see two women dancing. It was the first hula she had seen, and it pleased her so that when she returned to the crater, she asked her sisters if they could dance. Just then Hiiaka, the youngest of the sisters, came in with an armful of flowers she had been gathering. She was the only one who knew the steps, and obligingly went through them for Pele and her sisters.

The next dance was very artistic. It was accompanied by gourd rattles decorated with the red feathers of the now almost extinct iwi bird. The uli-uli, as the rattle is called, is shaken by twirling the wrist and striking the instrument against various parts of the

body. As in the previous dance, the performers were seated on the ground in two rows while going through their graceful hand, arm and body movements. The song they chanted told of times and events in old Hawaii, the exact meaning of which I could not get a translation.

A more active dance commenced when another body of performers came forward, their grass pa-us swinging in unison. They specialized in that circular twist of the body so typical of the hula, which can only be done properly by experts.

Towards the end of the evening a modern touch was given, when a quartette with ukuleles and steel guitar sang some of those melodious songs that, when heard in other countries, always conjure up visions of the islands of the Pacific.

Then came the finale—a short play describing an event in Hawaiian history which caused the final overthrow of the old pagan religion. The incident occurred in 1824, when Queen Kapiolani, who became a Christian, decided to destroy the faith of those of the people who still believed in Pele and the old gods. To do this she journeyed from the Kona side of the island, and approached the crater, eating some ohelo berries which were consecrated to the volcano goddess, and throwing stones down the fire-pit. Nothing happened to the daring queen, and the power of Pele was broken for all time.

A weirder setting for a dance and ceremony than Halemaumau could hardly be imagined. Away beyond the dark chasm of the pit rose a high bluff, called by the natives Uwekahuna, meaning "The Cry of the Kahuna." There in the olden days stood a heiau or temple, and as the wind wailed across, one could imagine the spirits of long departed kahunas or priests watching the dancers as they swayed in the flickering light of bamboo torches held by stalwart young men in ceremonial cloaks. All around arose jets of steam, which issued from cracks in the ground, while from the yawning fire-pit itself came now and again the roar of avalanches, as huge pieces of lava would split off and fall into the depths below. Sometimes the noise was so deafening that the chant of the singers could not be heard, while clouds of fine dust would billow up, and be blown over dancers and onlookers.

When the dance was finished we were invited, with true Hawaiian hospitality, to a luau or banquet, and feasted on pork cooked Polynesian fashion with hot stones in an earth oven, poi—a kind of thick gruel made from pounded taro—dried fish, and other island delicacies; so it was very late that night, or I should say early the next morning, when we got back to Hilo, the port, thirty miles away.

An Aboriginal Rain-Maker

SIR GEORGE WILKINS in "Unknown Australia" in describing the "Rain-Making Ceremony" in the King River District, North Australia, says, in effect:

"Kilmin, the old man of Milingimbi tribe, being a 'rain-maker' took a bamboo tube and, collecting some sea-weed from the beach, went off alone into the bush; he then packed the sea-weed loosely into the bamboo and, with a few magic words, set it on fire so that a thick volume of smoke issued forth. This ceremony was accompanied by chanting, and soon afterwards drenching rains and boisterous winds, such as is usual in the tropics, followed, and on this occasion the wind lasted several days and the rain-gauge registered over thirty inches during the week.

"Kilmin, like most Medicine Men, must have been a keen observer of nature, and this storm, following his rain-making ceremony, immediately increased his prestige."—R. H. GODDARD.

South Pacific Races

POLYNESIA, from the Greek *polus* = many, and *nesos*, an island. The Polynesians are the brown races of the Pacific and inhabit New Zealand, Samoa, Tonga, Society and Hervey Group, Hawaiian Islands, Easter Island and many others geographically connected with Melanesia and Micronesia.

MICRONESIA, from the Greek *mikros* = small, and *nesos*, an island. The inhabitants of the Marshall, Caroline and Ladrone Groups are Micronesians. They are sometimes referred to as "fair Polynesians."

MELANESIA, from the Greek *melan* = black, and *nesos*, an island. This name has special reference to the complexion of the people concerned. The inhabitants of the Solomon Group, New Hebrides, New Caledonia, Loyalty Islands, Fiji, Admiralty Islands and the Bismarck Archipelago are Melanesians. There is a Polynesian infusion in the eastern Fijian Islands.

PAPUA, from the Malayan "papuwah" = woolly-headed.

Papuo-Melanesians are the natives occupying for the most part the eastern and southern coast regions and the eastern archipelagoes of British Papua. The true Papuans are the bow-using people of the north coast and interior. Negritto-pygmies are also found in the hinterland.

The Tasmanians were Negrittos, but not pygmies.

The Melanesians and Papuans combined have been designated Papuasians.—W.W.T.

The Paroo River as a Collecting Ground

(BY K. M. COBB.)

IF one visits the Australian Museum and looks over the large collection of New South Wales aboriginal stone implements, one comes away satisfied that the Darling River Valley is a very prolific contributor and, in at least one instance, unique, in supplying the cylindro-conical and cornute stone.

Most specimens of western New South Wales stone implements are to be found more frequently near permanent or semi-permanent water, where suitable camps could be formed, such as at the base of sandhills and on clay pans, near areas subject to periodical floodings and overflows from the main river channels. As an instance of this, let us take the Paroo River, which rises in Queensland to the north of Hungerford, on the Queensland Border to the west of the Darling River and, as it passes southward, the flood waters spread over large areas, connecting only very rarely with the Darling, some few miles above Wilcannia. One can therefore readily conceive how the partly inundated areas, temporarily formed into lakes and basins, lend themselves to camping places. It is along the sand hills round these depressions where the aborigines used to camp in past times, and they had very good reasons, innumerable water fowl of many kind made these their breeding grounds, and so ideal places for the hunter. Nevertheless, one looks with astonishment at the vast number of old camps, characterized by heaps of fire-stones scattered about, the great numbers suggesting generation upon generation of aborigines.

These places remain prolific grounds for collecting numerous stone implements usually found out west, the flake work being especially good, and owing to the plentiful supply of suitable stone, are of generous size. Probably one of the best and easier reached

grounds is round and about Lake Peery, situated about eighty miles north of Wilcannia on the road to Wanaaring. This has been collected over lightly but there still remain great quantities to be lifted.

The writer, passing the Lake last year, put in one and a half hours and collected quite a large quantity, including one cylindro-conical stone, several quartzite choppers, several small gibber grinders (top and bottom), plenty of large ones which had to be left, and a fine lot of various flakes showing secondary chipping of high class work.

Of course the trip out must not be taken haphazardly, the more droughty the season the better, and a wet one rigidly avoided.

Aboriginal Display at La Perouse

FOR the entertainment of the tourists brought by the Matson liner *Mariposa*, Mr. A. C. Pettitt, Secretary of the Aborigines' Protection Board, arranged an aboriginal display in the Reserve at La Perouse.[1] The camp was under the supervision of the writer, and all efforts were made to have it look as natural as possible. The majority of the blacks were local, and some had a strain of white blood in them, but all entered into the spirit of the affair, and, although being several generations removed from their ancient life, it was wonderful what they knew of their old customs. They erected several bark gunyahs and a sandstone cave, conveniently situated in the Reserve, was decorated with red and white hand marks and the outline of a big goanna.

The gunyahs were built in strictly aboriginal fashion, no European material being utilized. Each was constructed of seven saplings, the ends of which were sharpened and sunk in the ground in the form of a semi-circle and sloped inwards, the free ends being bent and tied securely together. On this framework the builders sewed sheets of bark, and the result of their labours was a shelter capable of withstanding the strong winds that sometimes blow across Botany Bay.

The furnishing of the gunyahs was simple—just a bed of paper bark and kangaroo skins—while household utensils consisted of coolamons, vessels for holding food and water. These coolamons were of two kinds—solid, and light. The solid coolamon is made from an excrescence found on trunks of gnarled eucalyptus trees. This when cut off and trimmed makes a very strong and serviceable container, and, in the old days, was specially utilized for holding honey. On this occasion the blacks managed to find a wild bees' nest, but unfortunately there was no honey in it, only the wax comb, so they contented themselves with putting that in the vessel. The lighter coolamon is made from the spathe or sheathing-bract of the "bangeley" palm—the aboriginal name for the bangalow palm. This material is a tough and dry membrane, which before being used has to be steeped in water for several hours to render it flexible. When sufficiently soaked it is cut into oblong sections a foot or so in length, the ends of which are gathered together and tied, forming a trough that will hold water. Part of the fibre binding of each end is brought across the trough and tied in the centre to act as a handle.

The entertainment included spear and boomerang throwing. The New South Wales coastal form of womerah—the instrument used for projecting spears—is spatulate at the handle end, and the reason for this has caused some speculation amongst ethnologists. One of the blacks told me that the handle was made broad and flat so that it could be utilized as a paddle, and also

[1] NOTE.—On the 19th March this display was repeated for the Historical Pageant held at Wentworth House, Vaucluse, as part of the Opening of the Harbour Bridge Celebrations.—K.K.

for digging up roots and grubs. When asked how he knew that it was once used for those purposes, he replied that "his father had said so, and that his father had been told by *his* father." Several of the others confirmed his statement, adding that the reason for this double or triple use was so that the womerah could always be handy when needed to throw a spear.

Two of the younger men were very clever at spear throwing and guarding, as I found to my cost. I had brought along a big painted North Queensland shield to show the type used up north, and while I was attending to some detail of the camp these young men got hold of it. On returning I found one of the men projecting small spears at the other, who was guarding himself with the shield on which he neatly caught them. The valuable shield was being knocked about and getting full of spear holes, so I rescued it amidst laughter from the blacks, who said that its surface of thick spongy wood was just the thing for catching spears, as they stood up nicely on it when they landed.

Other items of interest were an extemporized corroboree, sounding of the didgeridoo, whirling the bull-roarer, and an ancient chant by two of the older men; while a modern touch was added by music from a gum-leaf band. Amongst the visitors was Mr. Rudolf Friml, composer of the music of "Rose Marie," and as a compliment to him the gum-leafers played an air from that opera.—Keith Kennedy.

Gibbons on Anthropology

Cairns, Queensland.
February 11, 1932.

To the Editors,
Mankind.

Dear Sirs:

Your thoughtfulness in despatching a copy of Mankind's initial issue, received yesterday, is much appreciated, and the surprise on its reception has been superseded by the interest in its perusal.

I enclose herewith two extracts, from a well-known monumental work on ancient history, both of which indubitably possess a scientific interest. From the viewpoint that it was written and published in days contemporaneous with the discovery and subsequent colonization of this continent, the former being discreetly referred to in the text, I do not hesitate to affirm that they will prove of interest. Though no doubt being written in the complacent style of that period, yet for all that, the latter one epitomizes human progress, and asseverates the improbability of any retrogression.

Trusting that they can be of use to you, and again thanking you,

I am,
Very faithfully,
Cecil W. Thorpe,
Electrical Engineer, T.S.S. *Canberra*.

Extract, Chapter XXVI, Edward Gibbon: "Decline and Fall of the Roman Empire" [Volume II (1781)].

The different characters that mark the civilized nations of the globe may be ascribed to the use and abuse of reason, which so variously shapes and so artificially composes the manners and opinions of an European or a Chinese. But the operation of instinct is more sure and simple than that of reason; it is much easier to ascertain the appetites of a quadruped than the speculations of a philosopher; and the savage tribes of mankind, as they approach nearer to the condition of animals, preserve a stronger resemblance to themselves and to each other. The uniform stability of their manners is the natural consequence of the imperfection of their faculties. Reduced to a similar situation, their wants, their desires, their enjoyments still continue the same; and the influence of food or climate, which in a more improved state of society is suspended or subdued by so many moral causes, most powerfully contributes to form and to maintain the national character of barbarians.

Chapter XXXVIII [Volume IV (1781-88)].

The discoveries of ancient and modern navigators, and the domestic history or tradition of the most enlightened nations, represent the *human savage* naked both in mind and body, and destitute of laws, of arts, of ideas, and almost of language.[1]

From this abject condition, perhaps the primitive and universal state of man, he has gradually arisen to command the animals, to fertilize the earth, to traverse the ocean, and to measure the heavens. His progress in the improvement and exercise of his mental and corporeal[2] faculties has been irregular and various; infinitely slow in the beginning, and increasing by degrees with redoubled velocity: ages of laborious ascent have been followed by a moment of rapid downfall; and the several climates of the globe have felt the vicissitudes of light and darkness. Yet the experience of four thousand years should enlarge our hopes and diminish our apprehensions: we cannot determine to what height the human species may aspire in their advances towards perfection; but it may safely be presumed that no people, unless the face of nature is changed, will relapse into their original barbarism. The improvements of society may be viewed under a threefold aspect: 1. The poet or philosopher illustrates his age and country by the efforts of a *single* mind; but these superior powers of reason or fancy are rare and spontaneous productions; and the genius of Homer, or Cicero, or Newton, would excite less admiration if they could be created by the will of a prince or the lessons of a preceptor. 2. The benefits of law and policy, of trade and manufactures, of arts and sciences, are more solid and permanent; and *many* individuals may be qualified, by education and discipline, to promote, in their respective stations, the interest of the community. But this general order is the effect of skill and labour; and the complex machinery may be decayed by time or injured by violence. 3. Fortunately for mankind, the more useful, or, at least, more necessary arts, can be performed without superior talents or national subordination, without the powers of *one* or the union of *many*. Each village, each family, each individual must always possess both ability and inclination to perpetuate the use of fire[3] and of metals; the propagation and service of domestic animals; the methods of hunting and fishing; the rudiments of navigation; the imperfect cultivation of corn or other nutritive grain; and the simple practice of the mechanic trades. Private genius and public industry may be extirpated, but these hardy plants survive the tempest, and strike an everlasting root into the most unfavourable soil.

. . . . . .

Since the first discovery of the arts, war, commerce, and religious zeal have diffused among the savages of the Old and New World these inestimable gifts: they have been successively propagated; they can never be lost. We may therefore acquiesce in the pleasing conclusion that every age of the world has increased and still increases the real wealth, the happiness, the knowledge and perhaps the virtue of the human race.[4]

THE "ELOUERA."

The writer desires to place on record the earliest discoveries of this interesting implement. The late Mr. D. F. Cooksey found the first at Mayfield, Newcastle, during June, 1925. It was one of many from this source, and figured in the *Records of the Australian Museum*, XVI, No. 5, pl. XXIV., figs. 2 and 2A, May, 1928. In December, 1925, another example was found by the writer in a midden at Lane Cove. This was described with the Mayfield specimen. About this time several were discovered at Garie, National Park, by a party of geographical students from the University of Sydney.—W.W.T.

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[1] It would be an easy, though tedious, task to produce the authority of poets, philosophers, and historians. I shall therefore content myself with appealing to the decisive and authentic testimony of Diodorus Siculus (tom. ii, i, pp. 11-12; l. iii (c. 14 sqq.), p. 184, etc., edit. Wesseling). The Ichthyophagi, who in his time wandered along the shores of the Red Sea, can only be compared to the natives of New Holland (Dampier's Voyage, Vol. i, pp. 464-469). Fancy, or perhaps reason, may still suppose an extreme and absolute state of native far below the level of these savages, who had acquired some arts and instruments.

[2] See the learned and rational work of President Soquet, de l'Origine des Loix, des Arts et des Sciences. The traces from facts or conjectures (tom. i, pp. 147-337, edit. 12mo.) the first and most difficult steps of human invention.

[3] It is certain, however strange, that many nations have been ignorant of the use of fire. Even the ingenious natives of Otaheite, who are destitute of metals, have not invented any earthen vessels capable of sustaining the action of fire or of communicating the heat to the liquids which they contain.

[4] The merit of discovery has too often been stained with avarice, cruelty, and fanaticism, and the intercourse of nations has produced the communication of disease and prejudice. A singular exception is due to the virtue of our own time and country. The five great voyages, successively undertaken by the command of his present Majesty, were inspired by the pure and generous love of science and mankind. The same prince, adapting his benefactions to the different stages of society, has founded a school of painting in his capital, and has introduced into the islands of the South Seas the vegetables and animals most useful to human life.

M. Boucher de Perthes

"Even scientific men are not beyond the reach of deeply rooted traditional prejudice. How else can we account for the long contempt and neglect of the now celebrated discoveries of M. Boucher de Perthes. In 1825 a man of 41, de Perthes was placed in charge of the customs of the town of Abbeville, France. In the years following the date of his appointment cave exploration was attracting the attention of antiquaries. It was in the year 1833 that Schmerling published the results of his investigations at Engis. No one had ever looked, or thought of looking, in the gravel deposits of valley terraces until de Perthes took up his abode in the Somme Valley. The terraces were known to contain the remains of extinct animals, and their formation was supposed to pre-date man's appearance. About the year 1832 this antiquarian exciseman first noticed very curiously shaped stones in the gravel pits. These stones represented human implements of the Acheulean type. We are not surprised that he recognized in those stones the work of man's hand and of man's brain, but we have a difficulty in understanding why those to whom he showed them did not agree with him. Even in 1847, when he had published the first part of his great work "Antique Celts of the Antediluvians," he had not a single convert. Indeed, his discovery was regarded in the light of a joke. In 1858 the public attitude changed. This period of ridicule may be attributed to the fact that the whole world, scientific and unscientific, had made up its mind that man had *not* existed on this earth more than six thousand years, and this was the reason for quietly ignoring, or explaining by the loosest theories, the occasional discovery of human remains and implements amongst the bones of extinct animals. Cuvier had even denied the existence of fossil monkeys; but he had not been dead five years when M. Lartet, in 1836, discovered fossil remains of *Pliopithecus antiquus*; Dr. Lund found in Brazil, in 1837, a fossil simian of a now extinct species; and other geologists found similar remains in the Tertiary strata in other parts of the world. Since that period undoubted fossil *human* remains have been discovered in such situations as to have won the reluctant consent of most scientific men to the fact of man's antiquity on the surface of the globe. But, had not prejudice stood in the way, the conclusion would have been arrived at long ago. So long back as 1820 Baron von Schlottheim published at Gotha, Germany, an account of human fossils discovered near Koestritz, Upper Saxony. Twenty years previously flint implements were unearthed at Hoxne, in Sussex, and recognized as being of man's handiwork. This discovery, like that of Schmerling in 1833, fell stillborn; nor was it until 1839 that M. Boucher de Perthes succeeded in gaining the slightest attention to his similar discovery of antediluvian implements. For years he battled in vain against prejudice, ignorance and theological opposition. "Practical people," he says, "laughed, shrugged their shoulders, and even disdained to examine the circumstances for themselves; in one word—they were afraid. They dreaded, in short, to make themselves associates of a heresy. When, however, the facts were so obvious that any one could corroborate them, they were still less willing to believe them, and threw in my path an obstacle greater than remonstrance, than criticism, than satire, even than persecution—namely, the silence of contempt. They no longer disputed the facts; they no longer gave themselves the trouble to deny them; they simply buried them in oblivion. Then they invented explanations which were in truth far more surprising than the facts themselves; the stone hatchets were the result of fire, a volcano had flung them out in a fluid condition,

they had fallen into water, and had assumed their present shape in consequence of the sudden cooling. Others called cold to their assistance; pebbles might have been split by frost, and shaped into knives and hatchets! or they were the mere forgeries of the workmen employed by me; or they might have sunk into the sand by their own gravity. All of these objections troubled me very little; what irritated me far more than criticism was the obstinate refusal to examine the facts, and the exclamation impossible! before any one had given himself the trouble to see whether it was the case or no." Elsewhere de Perthes complains that "being a purely geological question, it became the subject of religious controversy." Some people attacked his religion; the rest took refuge in that favourite argument of bigotry, the charge of presumption. "Do *you*, a single obscure person, venture to put your opinion against that which all other men have adopted?"

Boucher de Perthes died in 1868 and a statute was erected to his memory in 1908 at Abbeville, France.

Throwing Stones

(By J. S. FALKINDER.)

The Aborigines of Tasmania largely used stones as missiles in attack and defence. These stones, which were selected pebbles of convenient size and weight, measuring upwards to three inches in diameter, in extreme cases, are found on all aboriginal camping grounds in scattered "collections." Some piles of pebbles, actually undisturbed, have been found where drifting sand has recently uncovered an ancient camp.[1] It is probable the natives systematically gathered heaps at strategic points, which were always in readiness for use.

Definite evidence of the use of throwing stones in Tasmania is contained in a description of the circumnavigation of Tasmania in a whaleboat, in 1815, by Captain James Kelly, which has been published in several journals. The following account was published in "Bush Life of Tasmania," by James Fenton,[2] printed in London in 1891:

In December, 1815, Captain James Kelly circumnavigated the island in a whaleboat. He discovered and named Port Davey after the then Governor on December 17th; discovered and entered Macquarie Harbour on December 28th, 1815, named it in honour of the Governor-General; discovered and named the Gordon River, Sarah Island, and other places on the west coast. Kelly had many interviews with the natives along the coast, whom he describes as generally tall and well formed, especially those at Cape Grim and to the eastward of the Tamar. At that period there were thousands of natives inhabiting the coast districts. At Macquarie Harbour, Kelly and his party heard a large number shouting and making a great noise as if they were hunting, but the air was dense with smoke, and the natives did not see the visitors—the first white men who landed on the west coast. On the following day the boat was beached on the coast farther to the north (probably at Trial Harbour), when, on landing to make a fire, they "were accosted" (says Kelly in his narrative) "by six huge men, black natives, each of them above six feet high, and very stout made. They had each a spear in their right hands, and two in their left. They were quite naked, and appeared ready for war or mischief." Evidently they had never seen a white man before. The boatman held up some black swans and a wombat, whereupon the natives were delighted, and came nearer, when it was observed that each had a spear held by the great toe of each foot, which they dragged along the ground. They parted with their spears for the wombat and four swans, appearing well pleased with the bargain they had made, and went away holding up one hand each as a sign of friendship.

On January 4th, 1816, Captain Kelly rounded Cape Grim, and steered for Hunter's

[1] Anson's Bay Camp, Bay of Fires, Cape Portland Tribe, Tasmania.

[2] James Fenton, author of "History of Tasmania."

Island, where they landed for the purpose of boiling the kettle and taking a rest, without danger of being disturbed by the natives. In this, however, they were mistaken. for they had hardly lighted the fire when they perceived a large body of natives, at least fifty in number, standing on the edge of the bush about fifty yards off. Kelly's party got their arms from the boat, so as to be in readiness in case of an attack, as the natives were all armed with spears and waddies. The blacks now began to advance slowly towards the strangers, who held up their pieces and made signs to them not to come any closer. The natives held up their spears in return, and accompanied their movements with loud laughing, their amusement arising doubtless from ignorance of the destructive character of the white man's weapon, which, they would suppose, must be thrown at them as a spear. In the course of a little time the hostile attitude on both sides was suspended, and some twenty of the natives came up to the fire. One was supposed to be the chief—"a stout, good-looking man, about thirty years of age." The chief had with him "an old man, about six feet seven inches high, with scarcely a bit of flesh on his bones. The chief ordered the old man to dance and sing, as if to amuse us, which he did, making ugly faces and putting himself into most singular attitudes. While the old man was dancing and singing, we found it was only to divert our attention from what the chief and his men were doing. He ordered them to collect pebble-stones about the size of hen's eggs, and put them between their legs as they sat, for the purpose, we apprehended, of making an attack on us. Our men began to get alarmed, expecting that some mischief would be done. We planned to give them a few swans, and then get off as well as we could. Briggs brought two swans from the boat, one under each arm. When the chief saw them he rushed at Briggs to take the swans from him, but did not succeed. He then ordered his men to give us a volley of stones, which they did, he giving the time in most beautiful order, swinging his arms three times, and at each swing calling 'Yah! Yah! Yah!' And a severe volley it was. I had a large pair of duelling pistols in my pocket, loaded with two balls each, and, seeing that there was no alternative, I fired amongst them, which dispersed them. The other pistol I fired after them as they ran away. Two of them dragged Briggs along the ground a little distance to get the swans from him, but they were not successful. The chief and his men ran into the bush, and were quickly out of sight. On looking round after they all scampered off, we found the six feet seven inches gentleman lying on his back on the ground. Of course we thought he was dead, but, on turning him over to examine his wounds, we found he had not a blemish on him. His pulse was going at 130. It must have been the reports of the pistols that frightened him. We set him on his feet to see if he could walk; he opened his eyes, and trembled very much. We then led him a few feet towards the bush. He stood up straight, looked round him, and took one jump towards the scrub; the next leap he was out of sight. As soon as he was lost to our view, the hills echoed with shouts of joy from the voices of men, women, and children. We measured the first jump the old man took. It was exactly eleven feet, but the second must have been more, for it was more like the jump of a kangaroo than a man." Captain Kelly saw the aboriginal inhabitants of the west coast in their primitive condition, before their habits and manners had been interrupted by the whites. The whole of his narrative, especially that of his interview with the natives of Ringarooma and Eddystone Point, is most interesting. It was published by the Government as a parliamentary paper in (I think) 1881.

The account is full of interest on the habits of the Tasmanian. The cunning strategy of the old warrior who sang and danced, the well ordered method of attack and "volleying," the unmistakable evidence of tribal discipline—an important phase in communal development. These facts all shed light upon the mysterious inhabitants of Tasmania.

Peeps from an Aboriginal Gibber Gunyah

(By W. J. WALTON.)

" 'Tis pleasant from the peepholes
Of retreat to peep at such a world."
COWPER.

In the late 'eighties the district of Oxford Falls, Middle Creek, South Creek, Wheeler Creek and the country forming part of the southern boundary of the Narrabeen Lagoon, was, to all intents and purposes, in much the same

virgin state as when Cook passed along the coast on his memorable voyage up north. Much of the surrounding country was wild and mountainous, very heavily timbered in places, affording some security to the rock wallabies, which, at that time, were not quite extinct. It was a land of gullies and waterfalls, having magnificent views, of fine seascapes, here and there intersected by a number of small creeks, which, joining the main creeks, drained a great part of the watershed of the Narrabeen Lakes. In the spring time this God-made country, made joyous with the songs of birds, had a burst of efflorescence, a kaleidoscope of colour probably unsurpassed in the Australian continent. Towards the end of the year the Christmas Bells—*Blandfordia nobilis* and *Blandfordia florabunda*—grew in thick patches, the nodding bells waving in the wind like the wheat in a wheatfield. The Christmas Bush —*Ceratopetalum gummiferum*—with its enlarged red sepals, came to announce that Christmas was near. Through the seasons the wealth of flowering trees and plants followed each other in quick succession. Boronia, Waratahs, Flannel Flowers, Epacris, with many others, made the wilderness of rocks and sand to blossom as the rose.

Besides its wonderful flora, which, now that it is almost too late, is being regarded by the scientific world as being worthy to rank amongst the botanical treasures of the world, it contained many evidences of men, manners and customs of a bygone race. Scratched and punctured on the naked rocks for the purposes of the native ceremonial are the petroglyphs of a primitive stone age race. Do not smile —it is from such humble beginnings that all art and culture have sprung.

From a retreat where it was usual in those days of bush ramblings to spend the night, a case—a stone house or "gibber gunyah" of the blacks —the eye rests on what further down on the opposite side of the valley is an old aboriginal ceremony ground. Viewed at night, when the moon is obscured by clouds, it has a weird, uncanny look. The spindly trees standing sentinel on the ridge at the back of the rock saddle, look like the ghosts of the dead race.

In Governor Phillip's time there is reason to think that a great part of this Wheeler Creek area was an important aboriginal ceremony ground. Besides the principal group of rock carvings, there are spread over a wide extent of country other smaller groups, some of which after the lapse of years are difficult to locate.[1] Many have been effaced, others are covered with soil and the encroaching bush. There are many isolated carvings scattered about, like the sacred circles, emus, fish and eels, or the large snake on a rock near the waterhole. All these to the native mind had a deep spiritual meaning. The snake is very prominent in the many myths and legends of the Aborigines. He always lives in a waterhole. The stories about him may vary, but the intruder in his home is usually swallowed.

Little of a reliable nature is known of the ceremonial life of the Aborigine in the Manly district; still, it is possible by the study of their rock carvings and customs elsewhere to get a fair insight into the daily lives of these people. The petroglyphs on the main group show they were hunters. The tracking and capture of the kangaroo are shown; there are footprints of the marsupial; following these are the footprints of men. Two kangaroos have spears in their necks. Below, a little distance on the sloping rock, are the hunters who have thrown the spears. One scene is portrayed by two men; they are having a battle royal. In the hand of each of the men is a big waddy, evidently in vigorous use. What it was all about we do not know—probably

[1] Described by Campbell.

it was over a woman. Here again footprints were once to be seen; they were arranged in such a way as to indicate the progress of the battle and the flight and defeat of the smaller man.

As is usual in most groups of rock carvings, the food supply is well represented. Fish, large rays and the food animals are all there. A deity without radial lines or a circle completes the group.

The light side of the black's life is represented by a number of large shells threaded on a string. In shape it resembles a large necklace. Amongst all the aboriginal rock carvings in Warringah Shire there is none like it. It is complete even to the loop by which it was held in the hand. Its use was to produce primitive music or beat time at the native dances.

A few hundred yards northwards on the promontory, whose end commands a fine prospect of the Narrabeen Lakes and the surrounding country, there are carved on a dome-shaped rock the figures of two men; in the years that have gone, they had grotesquely shaped legs. Campbell, who saw the group when it was badly weathered, describes the men as having the appearance of being clothed with a flowing skirt. A few yards further away are a school of fish and a banded eel. At the present time they are covered with soil.

The layout of the principal group, north by south, together with the absence of water, would suggest the ground was not dedicated to the man-making ceremony. In all probability, from the presence of so much of the blacks' food supply, it is associated mainly with food ceremonies. In the old aboriginal life this, like the totemic ceremonies, took place annually; at these times the women and children were always sent to some place where they could see nothing, but quite close enough for their singing to be heard during the ceremony. At times the sanctity of the performance required their removal altogether. To all uninitiated persons the ceremony grounds were taboo.

At seasons of bush plenty, food ceremonies, at which songs of hunting[2] and fishing were sung, followed by sacred dances, might last over a period of several months, ending up at the last phase of the moon with a great deal of feasting and singing. At night, seated round a warm wood fire—for though the day has been hot, it is now rather chilly—we watch the stars come out one by one. In these places, away from the dust and glare of the town, they shine like lamps. What thoughts crowd the mind! We think how on cold nights the fire must have been the black's best friend, and how, like all primitive people, he had his views and legends about the stars. In and amongst the nebulæ of the milky way may be seen a dark shape. It is the emu of the aboriginal folk-lore. The aboriginal child, like his elders, was very much afraid of the dark. Is it too much to say, on a night like this when the stars seem to be close to the earth, that his parents, instead of a nursery tale, would point to the sky and tell him the ancient story of how the emu once flew in the sky, and how an ancestral deity threw his broad-bladed tomahawk at the bird and brought it down to earth?[3] Seawards, towards the eastern end of the ridge on which is the principal group, are some mundoës; they show a phase of the spirit beliefs of the blacks. The spirit belief is ingrained in the life of an aboriginal, so that anything of an uncommon nature—a thunderstorm or a natural phenomenon—may cause his teeth to chatter with fear. He lives in a world of supernatural influences, of magic and mystery. As a child, when he is born he is rubbed with ashes and fat, in the fear and

[2] The Aborigines in the Manly district had songs of hunting and fishing, of war, rain and thunder, for the rising and setting of the sun.—Tench.

[3] In the Kuringai Chase is a rock carving of a headless emu; close to its neck is a carving of the broad-bladed tomahawk.

belief that if it is not done he would remain white and become a spirit. Even at his death his body must not touch earth, and a fire must be lit on or about his grave to enable the spirits who caused his death to warm themselves without going near the encampment fires. In his initiation and other ceremonies he learned the names of spirits —good and evil—how they came on earth: about spirit animals, of the prehistoric life, of the ancestral deities who created the tribal area and made the laws; how in his totemic system he was originally a bird or an animal or other living creature; just as he carried on his back many scars made by the *mardi* or stone knife, setting forth his true character as a man, warrior and hunter, so the rock carvings on the old ceremony grounds record the ancient beliefs, ritual and life history of an age old vanished race.

Aboriginal Therapeutics

(By W. W. Thorpe.)

The Australian Aborigine believed that most of his ailments and accidents were the work of an enemy, either living or dead. Like all primitive folk he had his remedies—medicinal or surgical—for their treatment, and in these magic and sorcery played an important part. Were he stricken with a malady, even ever so slight, his first thought was: Who did it? This question was applied to any happening that came his way. Injuries from snake bite, lightning stroke and disaster by fire and flood were invariably credited to the machinations of an enemy. Should an invalid be restored to health speedily, or be unable to place his misfortunes to anyone's credit, he blames himself; but should he persist in getting weaker and counter-charming be of no avail, he will deliberately lie down and die. This mental condition is known to medical science as *thanatomania*.

Every tribe possesses its medicine-men, native doctors, or shamans. They do not specially prescribe their knowledge, if any of the therapeutic value of plants and of massage is known to the tribe. All that they can do is to produce imaginary causes, and cure by occult methods. This is where the fraud comes in, and the belief of the Aborigine in sorcery and magic makes their methods simple to practise. A native may have over-eaten and be in pain as a consequence. The medicine-man is consulted, who, after placing the patient prone on the ground, and blowing and sucking the painful region, pretends to extract the offending cause in the shape of a pebble, splinter or other object which he has had concealed in his mouth. This piece of conjuring has the desired effect, and the patient, rid of his ills, goes on his way rejoicing. The medicine-man has to graduate in the healing art. Instructions are received at the initiation ceremonies, the "students" receiving their instructions from the old practitioners. From time to time their proficiency is tested, and they are not registered, if one may use the term, until competency is acquired.

The *materia medica* of the Aborigine is extensive and mostly of a botanical nature. Their knowledge of the various properties of some of the plants is remarkable, the virtues of the Eucalypts being well known to them. Infusions and leaf-poultices and even the smoke from the burning of certain plants are used for healing purposes. Surgical practice is simple. Slight wounds are unattended, but more

serious damage is accorded treatment in the way of binding with a soft bark. Fractures are placed in rigid bark splints, and in one region it is believed that the exuded sap repairs the broken limb. In cases of snake bite the wound is deeply scarified and made to bleed freely and then sucked. No ligature is used, but the patient is kept running until the effect of the poison passes away. Fevers, headaches, dysentery, skin complaints and sores are treated with herbs. The juice of a plant will cure earache in females, but is of no assistance to the mere male; clay pills are made for diarrhœa, and an infusion of green ants is prescribed for those who are run down. A leaf of one plant is efficacious in the treatment of sore eyes, while the roasted leaves of a tree-fern form an admirable pick-me-up during convalescence. A bark infusion is indicated for the reduction of a high temperature, and the gum of a Eucalypt is a corrective for constipation. The charcoal of a *Grevillea* is useful as a styptic, and another is mashed and applied to a boil, and so on.

It is gratifying to know that these practices, together with the names of the plants used and effects, have been placed on record by scientific observers, the foremost being Prof. Sir W. Baldwin Spencer, Mr. J. H. Maiden, I.S.O., and Dr. W. E. Roth, late Northern Protector, Queensland.

The Mind of Man

(By A. PARRY FIELDER.)

IN studying man, we really mean studying the mind of man from its earliest known times. As necessities have arisen in the nature and the circumstances of man, his mind has been made equal to the production of that which supplies them, and we find the demand and the supply have kept pace with each other.

The actions of men are the fruits of their moral and mental operations, and, as others see them and are influenced by them, they become seed in their nature to reproduce.

The present mind of humanity is connected with the entire past mind, and is inevitably influenced by it. Only mind can create higher demands and furnish the means of supplying them, which are effected by a means of influences passing on from one mind to another through various actions, such as rock carvings, which convey to others the mind of those in the past, and tell the mental or moral character of the worker of their day. The power primitive man feels is expressed in many ways, such as making and using stone implements mentioned in the first issue of MANKIND—very like those found in the river drift and cave deposits of prehistoric Europe. All these things are well worth studying, and the Anthropological Society of New South Wales offers splendid opportunities for the further research of mankind from the earliest known times, for, to know man, we must know his past life and habits through the ages.

The article of the "Study of Man" in the official journal of the Anthropological Society suggests that the opportunity of studying prehistoric man will pass away in the course of a very few years, and, when gone, will be lost for all time. This must be so, and is inevitable because "one generation cometh and another goeth," intimating there are changes ever taking place and illustrating the exhaustless possibilities of mind—the vast power of mind and the destiny of all things. No one kingdom of thought abides in perpetual peace; the human race in its physical structure, from the first man onwards, has been one unbroken chain.

Anthropological Notes, News and Personalia

Since the last issue of MANKIND, further donations have been received in response to the appeal made last year for funds. Thanks are due to the following donors: His Excellency Sir J. Hubert P. Murray, £5; Mr. Leo Austen, Trobriand Island, 10s.; Mr. E. C. Sayers, 11s.; Mr. R. T. Baker, £2; Mrs. N. Perdriau, 10s.

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The Scout Movement in N. S. Wales intends to substitute many of the Red Indian ideas with those of the Aborigines. At the Pennant Hills training camp it is proposed to set out a bora ground, with the trees carved as is done by some of our native tribes. Our Hon. Secretary was able to place at the disposal of the Scout authorities the data needful for this project, and also give access to literature wherein is described the local initiation ceremonies. We consider this to be a step in the right direction, as it will serve to perpetuate some of the customs observed by the natives of Port Jackson and the immediate hinterland.

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During the Christmas vacation, Mr. J. S. Rolfe undertook a walking tour northwards along the coast as far as Glenrock Lagoon. He visited many middens *en route*, and added considerably to his collection. On his return to Sydney he took train to Nowra, and service car to Lake Burrill, and from thence proceeded fifteen miles on horseback to Murramurang.

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At the end of last year Mr. R. Turner visited Merewether Beach, Newcastle, to study the massive chert choppers found in that locality.

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The Rev. A. J. Barrett is doing good work down in the Monaro and the South Coast. Recently he discovered a small chipped-back implement, resembling a miniature *elouera*, made from rock crystal. He is arranging for Keith Kennedy to give a three weeks' lecture-recital tour in his district next month.

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Publications received: Current numbers of *Man*, R.A.I., London; *The Masterkey*, S.W. Museum, Los Angeles, Calif., U.S.A.; *The University Bulletin*, Philadelphia, Penn., U.S.A.; *El Palacio*, Museum of New Mexico, Santa Fé; the San Diego Museum publication, San Diego, Calif., U.S.A.; *Quetzalcoatl*, Society of Anthropology and Ethnology, Mexico City; *Geografisk Tidsskrift*, Copenhagen, Denmark; publications from the Anthropological Laboratory of Java.

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Mr. Jas. Whiteley, of Oberon, N.S.W., writes: "Was out for a fortnight recently, exploring, ran across a lot of Abo. markings, showing hands on rocks, and where they had sharpened or rubbed certain stones; in fact, chains long of rubbing places."

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One of our junior associates, Master Hugh Hemsworth, has discovered some rock carvings at Middle Harbour which have been hitherto overlooked.

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There will be a gathering of anthropologists from all parts of Australasia at the Twenty-first Meeting of the Australian and New Zealand Association for the Advancement of Science, which will be held in Sydney during the week commencing August 17, 1932. The President of the Anthropological Section (F) will be Mr. E. W. P. Chinnery, Government Anthropologist, Mandated Territory, New Guinea. Secretary: Dr. Raymond Firth. Members of Committee: Professor A. N. Burkitt, Dr. A. P. Elkin, and Mr. W. W. Thorpe. It is hoped to hold a joint discussion with Section I (Medical Science and National Health) on "Problems of Population in the Western Pacific." It is also proposed to exhibit films of native life in New Guinea and Australia.

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About 120 miles west of Alice Springs it is proposed to erect a station homestead to serve as a base for scientific operations and cater for the general tourist trade of Central Australia. Members interested can obtain further information from Mr. N. L. Freeman, 2 Claude Street, Chatswood.

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Mr. J. C. Eldridge, Canberra, has been in communication with the Minister for Home Affairs regarding the depleting of aboriginal food supplies by hunting expeditions organized by the Railways authorities in the Northern Territory. The Minister informed Mr. Eldridge that, before the first expedition set out, the Commonwealth Railways Commissioner gave an undertaking in writing that the parties would shoot big game on the property of one of the pastoralists in North Australia, and that they would not enter the Arnhem Land Aboriginal Reserve.

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The Association for the Protection of Native Races will hold its Annual Public Meeting on Thursday evening, April 21, at 7.45 p.m. in the Aeolian Hall, 264 Pitt Street. The interest and support of this and other scientific or philanthropic societies is earnestly invited. Invitation cards will be available at the office shortly.